

# Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## RELIGIOUS INTELLIGENCER.

**TERMS.**—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 332 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 12, 1836.

*For the Intelligencer.*

### COMPARATIVE VALUE OF THEOLOGY AS A SCIENCE.

Viewed in its most extensive sense, *theology* embraces all those facts which exhibit proof of the being and attributes of God. It points out the relation of man to his Creator, his character and condition as a moral agent, his eternal destiny, and the means of his deliverance from the effects of sin. It embraces the *only* principles worthy to be the guide of sentient and intelligent beings, subject to the government of God.

Wherever the benign influence of Christianity, which exhibits *theology* in its purest form, has been felt, its excellence and importance has been manifested, in dispelling the darkness which naturally hangs over the human mind; in removing the delusive notions of ignorance and superstition, and impressing the soul with a proper and just sense of its existence.

Other branches of knowledge may serve to form habits of thought and reflection—they may contribute to the wants and necessities of men;—but in producing a high

state of refinement and mental culture, and an elevated tone of moral feeling, more, vastly more, is due to the science of theology, or a learned and accurate view of religious truth. This tends more than any other thing to open the mind to conviction, to lead it to renounce preconceived opinions, and to search with eagerness for the discovery of truth. It makes motives permanent, and gives them a value which excites to vigorous and efficient action.

Such are the effects which we should naturally expect from a science so great and exalted. God is the object with which it has to do,—a being to whom no possible bounds can be assigned, and whom created mind is too feeble to comprehend. Before the existence of the universe he inhabited eternity in the complete enjoyment of his own perfections. By one creative act he brought worlds into existence, and affixed to them laws which must ever remain as attestations of his infinite power. "In his hand are confined the waters of the ocean—he spans the heavens and comprehends the dust of the earth in a measure." Let him who would be impressed with the Creator's greatness observe his doings and his works. Let him go and stand upon the borders of the Red Sea, and there behold it open to the right and left, and the children of Israel pass through its waters; safe alike from the raging of the elements and the fury of the hostile Egyptians. Or let him place himself at the foot of Sinai, and gaze upon the cloud of fire and smoke as it settles upon its summit, and from it let him hear the voice of the Almighty as it causes the earth to quake and strikes consternation through the whole hosts of Israel. It is to the study and contemplation of this great Being that theology invites—a science, as it would seem, as far above all others as the Creator is above his works and the laws by which they are regulated. However sublime other sciences may be, yet, like the gentle streams which swell the majestic river, they contribute to enlarge and ennoble the science of theology.

But there are other considerations which give great importance to our subject. Admitting as we do the existence of a God—his claims upon us and our obligations to render cheerful obedience to his will, it becomes a question of momentous interest how we can secure his favor, escape the effects of his displeasure, and satisfy the high claims of conscience. The books of Nature and Revelation afford the only principles from which we can derive such knowledge. Upon these hangs our eternal destiny. They lead from vice and superstition, to purity and truth: from that cheerless gloom which settles upon the infidel heart, up to the joyful anticipations of the Christian.

Theology too is concerned with eternal things. Here the human mind is introduced into a region which it cannot compass. It may reckon the passing away of years in successive periods, and vainly prophecy the annihilation of all things: but to comprehend the vastness of that eternity which has already past, and that which is to come, baffles the utmost stretch of its powers. All the space of time which it can survey is but a point upon that vast and boundless ocean. To attempt to know where



and *what* must be our existence; whether we are to inhabit other worlds and associate with other orders of intelligent beings; what connections we are to form and what to dissolve,—throws around our subject an immensity which bewilders and overwhelms the soul.

It is an *extended science*. On his works the Creator has stamped traces of his own perfections. Those regions of *universal nature* which lie open to our inspection he has arranged in perfect order, and adapted each to accomplish the end for which it was designed. The globe which we inhabit—its diversity of surface, and its various phenomena, all evince his intelligence and power. Nor are we less impressed by that vast assemblage of bodies upon which the eye rests in the firmament. The harmony in which they move, the laws by which they are governed, as well as the very existence of the bodies themselves, represent to the mind even of the most careless observer, something of what he who made them intended. But it is not through matter and its laws only that God makes himself known. By direct revelation, or the still yet admonitory voice of his providence, he has exhibited his character to his creatures. When man lived in obedience to the will of his Maker, he enjoyed his smiles. The earth yielded her increase, and he was peaceful and happy. But when he perverted the end of his being, the earth presented a scene of wretchedness, and the heart of man became its own worst enemy. When the inhabitants of Sodom and Gomorrah, set at nought the commands of God and despised his authority, he caused fire to rain from heaven to consume them. When, with a single exception, the whole human family neither regarded nor acknowledged God, he caused the waters to rush over the surface of the earth and sweep man from existence. Thus in every age and in every existence, animate and inanimate, throughout the whole range of nature, is a sentence written by the finger of God. Especially upon the tablet of the human mind, that relic of what once was perfect, has he left a record of himself. Such has he formed it, that from its own operations it may come to a knowledge of its Creator, his will and its duty. In the exercise of those affections whose tendency is to evil, it is pained and wretched. But in the very flow of those affections which lead to the promotion of happiness, it is gladdened and stimulated to repeated and successive benevolent acts. Hence are sustained and advanced the peace and harmony of society; and hence too does man gain a knowledge of that relation which he sustains to his God. Thus what *Revelation* makes known and we learn from the *material nature* is confirmed by the principles implanted within us by the Eternal mind.

"Thus all matter and all mind a God proclaimed,  
Day uttered speech to day, and night to night  
Taught knowledge. Silence had a tongue, the  
Grave, the darkness, and the lonely waste had each a tongue  
That ever said, Man think of God, think of  
Thyself, think of Eternity."

But the excellence and value of this science appears more conspicuously from its intimate connection with the true dignity of man, and his improvement in virtue and holiness. Man, a creature of God, bears in his countenance, and still more in the depth of his heart the stamp of his origin. Before he can advance towards that high state from which he has fallen, it is necessary that he become acquainted with himself. This acquaintance, theology imparts. It makes known the depraved and wretched state of his heart, and that those principles by which he is naturally actuated tend to degradation and ruin. It teaches him that the indulgence of sense and appetite can never satisfy the desires of the immortal soul, and that he possesses faculties capable of higher and nobler enjoyment. Thus acquainted with himself, those objects which have ever excited and beguiled him, lose their influence, and he becomes qualified rightly to consider, compare and judge.

But theology leaves him not *here*. It holds up before him the only standard of right moral action. It unfolds the character of God in all its beauty and excellence. It displays his perfections as worthy of the imitation of rational and immoral natures. To raise man to this standard, it presents the most important principles, and enforces them by the most weighty motives. On the one hand, is a heaven of happiness to excite to the right exercise of the affections of the heart. On the other, a world of misery to deter from perverse and wicked actions. More than all, theology reveals that *sanctifying influence* which transforms the heart of man from a state of sin into the image of its maker. And from what other source can man gain that instruction which shall elevate him to his own true dignity? Shall he appeal to philosophers and moralists? Their speculations have ever tended to envelope the human mind in darkness, and to throw an uncertainty about what most intimately concerned him. Shall he trust to his own unaided reason? The pride of his heart might still deceive him. Nothing but the principles of Christianity can ever form the character of man aright. If these take deep root in the heart, they have power to awaken an interest both in earthly and in heavenly things. They have power to elucidate, confirm and establish on solid grounds the immutable truths of heaven. And at the hour of man's dissolution, when all other sciences fail to interest, the crowning excellence of this begins. In those awfully trying moments, nothing sublunary affects his mind. Abandoned by all the succors of art, delivered up to disease, and convinced that death is but a pace in the distance, he seeks for something in which he may confide. Then it is that all the facts of this science with which he has been conversant, conspire to fit him for the eventful crisis. Then theology gives him the eye of faith to penetrate the eternal world, to behold the blessedness of the redeemed and the misery of the lost. Instructed in all that concerns him as a moral agent, the world recedes from his sight; eternity appears, but his soul reposes in God.

A little boy had often amused himself by looking over the pictures of a large Bible; and his mother one day said to him, 'John do you know the use of the Bible?' He said, 'No, mother.' 'Then, John, be sure you ask your father,' was the advice his mother gave him. Soon afterwards, when his father came home, John ran up to him, and said, 'I should like to know, father, what is the use of the Bible?' His father said, 'I'll tell you another time, John.' The boy appeared disappointed, and walked away, wondering why his father did not answer the question directly.

A few days after, the father took his son to a house where was a woman very ill in bed, and began to talk to the poor, afflicted woman, who said that she had suffered a great deal of pain, but hoped that she was resigned to the will of God. 'Do you think,' said the father, 'that God does right to permit you to feel so much pain?' 'O, yes,' answered the woman; 'for God is my heavenly Father, who loves me, and I am sure that one who loves me so much, would not permit me to suffer as I do, if it were not for my good.' He then said, 'how is it that you find your sufferings do you good?' She replied, 'My sufferings are good for my soul, they make me more humble, more patient: they make me feel the value of the Saviour more, and they make me pray more, and I am sure all this is good for me.' John had been very attentive to this conversation, and the tears stood in his eyes while the afflicted woman was talking. His father looked at him, and then said to the woman, 'My good woman, can you tell me what is the use of the Bible?' In an instant John cast his eyes towards the woman, while his face showed that he was extremely eager to hear her answer. The woman, with a stronger voice than before, said, 'Oh, sir, the Bible has been my comfort in my affliction.' 'There, John, said his father, 'now you know



the use of the Bible; it can give us comfort when we most need it."

The New Zealanders, as we are told by Mr. Yate, their excellent missionary, have no word in their language to express **LAW**, or **HOPE**. What must be the state of a people, where these ideas are so completely unknown that there is not even a word to express them?

The enemies of religion having grazed in the pastures of Revelation, boast of having grown fat by Nature.

#### THE SOAP BUBBLE, or "Pretty Things Go Out."

Ma, ma—see, see—red, yellow, green—there, it is gone! The big tear started from Emma's eye, and she stood motionless awhile, holding in her hand a tube, from which had just escaped a soap bubble. Ma, I knew I could not keep it *very* long; but it was so beautiful,—say, ma, why does every beautiful thing *go out so soon*? I saw the rainbow last night, and stopped to see it, and looked, and just while I was looking, it grew *pale*, and went out. I know God is *very good*; but I do wish he would let the *pretty things be*, and take all the naughty things away. Oh, if he would just have let me had my rose bush and canary bird, and have taken those ugly poppies, and the turkey that pulls my red frock so, then I know I would love him as well as little Mary Lothrop did.

But stop, my dear, do you think Mary never lost any thing beautiful? Do you suppose that God was more kind to her than to you? Mary loved God because he was good, and holy, and had provided a way in which she might become good and holy; but you are going to love him if he will spare your pretty toys! Emma, which is *real* love to God? I know it sometimes makes us sad to see beautiful things '*go out*,' as you say; but God knows what is best. Every thing beautiful must fade; and He takes them from us that we may *feel* that earth is not our *home*. Once you had a little brother—a sweet babe; he had a chubby face, and rich curls on his forehead; and smiled very sweetly when you called him little Fred-y. But God took him to heaven, where flowers never fade, and there he will live forever. Your soap bubble was beautiful, but it vanished very soon, and you can never see it again. But little Fred-y did not '*go out*' like that; he has just gone to live in heaven; and if you love God you will go to heaven and see him again. Your souls can never die; and there you will live, and live forever.

Forever, ma, what does *forever* mean?

It means a long, *long* time; longer than you can even think of, my dear.

Is it as much as two thousand years?

Yes, more years than you could *ever* count!

Oh, ma, if I could get sister Ann to help me, and we should count as quick as we could till bed time, shouldn't we count them all then?

No, Emma, you would only just have begun.

Oh, dear mother, how long *forever* is. It makes my head ache thinking about the end of it; let me lay it on your lap, and then you tell me how I may be good, to go and live with little brother. I love to have you tell me about that good place, where nothing ever dies. Do talk a little longer, dearest mother, for I do not like to have your beautiful words '*go out so soon*.'

S. S. Visitor.

#### RESPONSIBILITIES OF MINISTERS,

##### in Relation to Slavery.

1. In the instructions I offer to my fellowmen, I dare not separate the *first* from the *second* great commandment of the law. Such a separation a thousand hands in

every age have tried to bring about. To the love of God they have abounded in pretensions. They have given him high titles, and offered him long prayers. But they have confined their benevolent regard to a small portion of the human family. Their favorite circle they have had. And this was all the world to them. This has absorbed their sympathies, engrossed their hearts, monopolized their kindness. The rest of mankind, however situated, they have shut out from their beneficent regard. Thus it was with the Jews, whom our Saviour so often and so pointedly reproved. They claimed to be warm with the love of God. They were not wanting in kindness to their neighbor as they understood the word. It did not with them include any Samaritan. He was no better than a dog, and as a dog they treated him. Nor was he their neighbor whom they found in trouble. What could they make of him? Thieves had wounded and stripped him, and left him half dead, and they regarded it as no part of their duty, priests and Levites though they might be, to leave their religious labors to bind up his crushed and bleeding frame. And so "they passed by," as we are assured by one whose eye was on them, on the other side. These men were very zealous—full of missionary ardor—abounding in long prayers—prompt to pay whatever their religion exacted. What ailed them? They passed by "*judgment, mercy and the love of God*?" I would not be like them. I would not separate the *second* from the *first* great precept. I dare not restrict, moreover, the meaning of the word neighbor to my friends, parish, country, color. The man who tosses up his nose at God's image, though covered with wounds, though held in chains, though crushed with burdens, I must pronounce the *hater of his brother and the despiser of his Maker*.

2. I dare not sacrifice humanity to piety. How the thought of laying human sacrifices on the altar of religion, makes us shudder! The thing has been often done. Men have been slain and burnt in professed obedience to the religious principle in human nature. Do we dream that such facts are peculiar to the history of pagans? We need not. What numbers of human victims have been offered in sacrifices to God! On what principle does persecution in all forms proceed? There were, while our Lord was visibly on the earth, religious teachers who dared to encourage children to sacrifice their parents in honor of the treasury of the Lord. But can he be pleased with the smoke of human blood poured out upon his altar? I dare not, as I would escape his frown, overlook, *under the pretence of piety*, two millions of my own brethren and sisters held in chains at my feet. What! too much engaged in soul-saving to plead for the widow, the fatherless and him who has no helper? Leave my own brothers to pine neglected in iron bondage, that I may attend protracted meetings, and promote benevolent institutions! So much concerned for the *honor of God* that I cannot come up to the help of *suffering man*? The Bible joins with nature in teaching us, that God has reserved his hottest bolts for such hypocrisy. See the 50th Psalm. See the 58th of Isaiah. See the 7th of Jeremiah. See the 25th of Matthew. See—see the whole of the Bible! No time or strength for the enslaved! This plea always comes from those who waste in comparatively frivolous pursuits, who can say how many hours and days. Time to defend the measures of some favorite preacher! Time to dwell on party politics! Time to read secular news! Time to study phrenology even! Time for any thing and every thing, except only the *suffering slave*!

3. I dare not encourage my fellow-men to expect salvation while they "*hide themselves from their own flesh*," and with outstuck lips, scorn any whom the Bible commands them to honor. Salvation for those whose stubborn prejudices scorn to regard their brethren, as "*bone of their bone and flesh of their flesh*!" who despise them for their color or condition! Salvation for those who can see the marriage bonds trodden under foot—the shrieking flesh of woman, helpless in her innocence, cut with whips,



and children sold by the pound! Salvation for those who take the side of the oppressor against the oppressed, and eagerly assert, and hotly defend the sanctity and usefulness of institutions, which are constructed of broken hearts, and which are disfigured by more symbols of obscurity and stains of blood than the temple of Juggernaut! Salvation for those who would sacrifice the church to state policy—and crucify Jesus Christ in his suffering members out of regard to expediency—the tendencies of things—general consequences! If salvation be bestowed on these, from whom can it be withheld? Surely neither from Cain, or Caiaphas or Judas!

4. I dare not as a Christian teacher exclude the slaves from their share of the blessings which my commission binds me to offer to all my fellow-men. I know it is unpopular, perhaps dangerous, to vindicate their rights, espouse their cause, toil for their deliverance. But what then? May I refuse; and look over those who lie trodden in the mire at my feet, for the sake of saving China? "Compass land and sea to make a" foreign "proselyte," and leave heathen, made such in my own country, unpitied? Such a missionary spirit as this,—as this, did I say? Nay a missionary spirit which stands by and sees human souls bid off at auction, and puts, without hesitation or remorse, the "price of blood" into the treasury of the Lord! This was a thing which the murderers of Jesus Christ could not persuade themselves to do. I must throw down my commission or plead and pray for the slave.

5. I dare not, as an expositor of the Bible, pass in silence over the thousands of texts which expose and condemn the sin of oppression. "Let the oppressed go free." "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." "Remember them who are in bonds as bound with them." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If I explain, shall I apply and enforce? or shall I say, too delicate a subject, brethren? I pray you have me excused!—Rev. Beriah Green.

"If God so loved the world, &c." Without any reason or consideration on our part, and without any desert in us; we ought also in like manner to love one another; and not suspend our love to a fellow creature, either on his moral worth or his love to us. We should love one another for God's sake; and then, nothing would induce us to withdraw our love from him: for, if it have God for its motive and model, it will never fail.

#### DISSECTION OF THE SOUL.

I have done what in me lies, to call to remembrance all my remarkable sins, from my childhood and youth till now: and, as far as I can judge, I have repented of them, both generally and particularly. And I now repent of them all, from the bottom of my heart, with a self-abhorrence, if I can know my own heart, by the strictest and most impartial search that I can make.

Upon the best judgment that I can make of the nature of sin, and the frame of my own heart, and course of life, I know no sin lying upon me, which doth not consist with habitual repentance, and with the hatred of sin, and with an unfeigned consent that God should be my Saviour and Sanctifier, and with the loving of God above all.

The mercy of God towards me, in the prolonging of the day of grace, in the strivings of his Spirit, in his chastisements, in the checks of conscience, in the recovery of my soul out of distempers and backslidings, doth greatly affect my heart, and strongly engage me to him; and doth often call upon my soul, and all that is within me, to bless his holy name.

By prayer, and endeavors long continued, I have in some measure overcome a special very sinful distemper

of mind, and gained the contrary temper against a natural propensity.

I am heartily grieved for loving God so little; I am sure that I write according to a full persuasion, when I say, I love nothing more than God, and, in my esteem and choice, I prefer the spiritual, divine, and heavenly life, incomparably before the carnal, animal, earthly life. And this esteem and choice is made good by performance in ordinary.

I love to love God. And I desire this love not only as an evidence of my salvation, but for itself. I had much rather have a heart to love him perfectly, than to have all the riches, honors, and pleasures of this world.

My conscience bears me witness that in the present exercise of my ministry, I have no self end of worldly advantage, or reputation among men, or any interest of the carnal mind; but if the command of Christ, and the necessities of souls, did not oblige me to this service, I should gladly retire to privacy and solitude.

My temporal estate is mean and low, yet I am contented with it, and humbly bless God for what I have. I live in as narrow a compass for expenses as I can, that I might have something to give to the poor, and to be helpful to those that are in need, according to my ability. And as God has required of us to love mercy, and our Saviour hath said, It is a more blessed thing to give than to receive; so I have more pleasure in giving a portion to the needy, as far as my mean estate will bear, than in laying out for the delight of my own sense, or worldly conveniences. And this proceeds not from a conceit of merit in any thing that I can do, but from a love to please God, and do good.

Though I have not as yet overcome the fear of death, yet I am sure, that the unwillingness which is in me to die, is not that I might enjoy the pleasures of sense, or any gratification of the animal life.

I feel in myself a burden of sin and corruption, much sensuality, earthliness, selfishness; nevertheless, I judge there is that predominance of love to God and holiness, which I hope is unmovably seated in my soul; whereupon I hope that it cannot be, that I should be cast out of his blissful presence into that perdition, which is a state of immutable hatred of him. And I apprehend that the most horrid and hellish state of hell itself, lies in its everlasting and utmost enmity against God.

Thus I am searching and trying my heart and ways; and what I find by myself I write down, that I may have it by me, for my relief in an evil day, and an hour of temptation. For I must expect the time when by weakness, or anguish of body or mind, I may be disabled to recollect myself, and duly to state the case of my own soul. And the powers of nature may so fail, that I may have but a very weak apprehension of what I have to do in this great concernment. I am warned by the parable of the ten virgins, to look to it, that together with my lamp, I may have oil in my vessel, and be ready to enter in with the Bridegroom at his coming.

Lord, be merciful to me a sinner, to me, one of the chief of sinners. O my exceeding sinfulness! O the riches of thy goodness toward me. Should not I loathe my carnal self? Should not I grieve for grieving thy Spirit? I desire to do so, I hope to do so. Do what thou wilt with me, so thou pardon, and sanctify, and save me. I am afraid of thy judgments, I can endure but little: O how weak is my heart! Nevertheless I will endeavor, and I trust, through grace, that I shall be enabled to bear thy correcting hand. Thou art wise and holy, Thou art merciful and gracious, Thou retainest not thine anger forever, because thou delightest in mercy. O spare me, and consider me, and deal with me not after my sins, and reward me not after mine iniquities; but as far as the east is from the west, so far remove my transgressions from me: comfort me, and satisfy me, for I wait for relief from thee. Whatsoever befalls me, I will put my trust in thee. I believe, O



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Lord, help my unbelief. Lord, increase my faith. O my God, I lie at thy feet and mercy. I put my sinful, distressed soul into the hands of Jesus Christ, and I rest on the covenant of grace made in him, as all my salvation and all my desire. Amen.

*Private Jour. of Rev. T. Howe.*

#### "THE FOOL RAGETH AND IS CONFIDENT."

The sin of discord among editors, is accompanied with many heinous aggravations. We have seen how errors and heresies breed by it, as discord is bred and fed by them. Nor, however, are ourselves only scorched in this flame, but we have also drawn our people into it, so that they are fallen into several parties, and have turned much of their ancient piety into vain opinions, disputes, and animosities, and, which is worst of all, the common ignorant people take notice of it, and not only deride us, but become hardened against religion. Some ministers, by their bitter opprobrious speeches of others, have more effectually done the devil service, under the name of orthodoxy and zeal for the truth, than the malignant scorn-ers of godliness could possibly have done. The matter has come to that pass, that there are few men of note, of any piety, but who are so publicly reproached by the other parties, that the ignorant and wicked rabble, who should be converted by them, have learnt to be orthodox, and to vilify and scan them. Mistake not, I do not slight orthodoxy or jeer at the name, but only expose the pretences of devilish zeal in pious, or seemingly pious men. I know that many of these reverend calumniators think that they laudably discover that soundness in the faith, and the zeal for the truth that others want; but I will resolve the case in the words of the Holy Ghost. 'Who is a wise man among you, and endowed with knowledge? Let him show out of a good conversation his works with meekness and wisdom. But if you have bitter envying and strife in your hearts, glory not against the truth; this wisdom descendeth not from above, but is earthly, sensual, and devilish; for where envying and strife is, there is confusion and every evil work. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and the fruit of righteousness is sown in peace for them that make peace.' James iii. 13-18.—I beseech you, read these words again and again, and study them well. p. 144. The most common cause of our division and unpeaceableness, is, men's high esteem of their own opinions: e. g.—some are as busy in their own inquiries after *new doctrines*, as if the scriptures were not perfect, and are for making new articles of faith, and finding new ways to heaven, the body of popery door. Pride occasions divisions, likewise, by putting a higher rate upon some truths, than the church of Christ had ever done; by making that to be absolute certainty, and of necessity to salvation, which had not been before received, or but as a doubtful point of low nature, which some were for and some against, without any great natural censure; but especially when the pride of men's hearts makes them so overrate their own conception, and to be so confident that they are in the right, as to expect all others to be of their mind, and so censorious as to condemn all that differ from their piety. Every party is usually confident in their own way, and hence arises such breaches in affection and communion as there are. And it usually happens that this confidence does but betray men's ignorance, and show that many make that up in passion, which they want in reason; zealously condemning what they little understand. It is far easier to say that another man is erroneous, and rail at him as a deceiver, than to give a just account of our own belief. And I have observed, that it is the trick of some that can scarce give a reason for any controverted part of their creed, to reproach those that differ from them, as unsound, to get the name of *orthodox divines*. Many

ministers take up their opinions only in compliance with their several parties, looking more at who believes them, than what they believe, or on what grounds, and too many take up the truth itself in a fraction, and therefore, they must speak against those who speak against their party. How many hot disputes have I heard, which the disputants have been forced to manifest they understood not; nay, they will often drive all to damnatory conclusions, when they understand not one another's meaning, and are unable, if you call upon them for it, to give a definition of the terms they use. Thus do we proceed in a contentious zeal, to censure our brethren, and divide the church. I entreat you, brethren, carefully to avoid this evil disposition, and to be very tender of the unity and peace not only of your own parties, but of the whole Catholic church. To this end keep close to the ancient simplicity of the Christian faith, the foundation and centre of Catholic unity. Do not easily introduce any novelties into the church either in *faith or practice*. Some have already introduced such phrases, at least, even about the great points of faith, that there may be reason to reduce them to the primitive patterns. This I would recommend to all my brethren, as necessary to the church's peace, that you learn to distinguish between certainties and uncertainties, between necessities and unnecessaries, between *Catholic truths* and *private opinions*, and lay the stress upon the former instead of the latter. Unite in necessary truths, and tolerate tolerable feelings. Bear with one another in things that may be borne with, and do not make *larger creeds*, nor more necessities than God has done.—*Baxter.*

#### A BEAUTIFUL INCIDENT.

Sabbath evening Mr. — was at the house of a friend. Their conversation was upon the exertions now making for the heathen.

"Father," said little Harriet, after listening a long time to the conversation, "Father, do these little heathen children wish to learn to read the Testament?"

"Many of them are very anxious for this; and all would be anxious, did they know its value."

"But, father, have they all got Testaments, if they did know how to read?"

"No, my dear, few of them, only, ever heard about the Testament, about God, or about Christ!"

"Will half a dollar buy one Testament for one little heathen girl?"

"It will."

"O!" sighed the little Harriet, "how I wish I had half a dollar! Father, may I sell any thing I have got, if I can get half a dollar?"

"Yes," said the father, smiling at his daughter's simplicity. The conversation here ended.

Almost every child has some toy of which he is peculiarly fond. Harriet's toy was a beautiful tame *grey squirrel*, which she had brought up, and to which she was excessively attached. It would eat from her hand, attend her in her rambles, and sleep on her pillow. The pretty little Jenny, (for this was its name,) was suddenly taken sick. Harriet nursed it with every care, and shed many tears over it when it died on her pillow in her lap. Her father endeavored, in vain, to console her—assuring her that Jenny was now insensible to pain or trouble. "The end of its life had come, and it is now no more; but when my little daughter comes to die, if she is a good girl, her immortal spirit will only leave this world, to wing its way to a world happier than this. Be comforted, my daughter, or you will make your father unhappy. Why do you grieve so?"

"Father," said the weeping child, "did I not love my squirrel?" "Yes."

"Did you not say I might sell any thing I had for half a dollar, and send a Testament to the heathen children?" "Yes."

"Well, I was going to sell my pretty squirrel to Mr.



—, who was to give me half a dollar for it, and I was going to send a Testament to the heathen; but now my Jenny is dead." She ceased—sobs choked her utterance. The father was silent,—a tear stood in his eye,—he put a silver dollar into his daughter's hand, and the sweet child dried her tears, being consoled that Jenny's death would be the means of sending two or three Testaments to the heathen, instead of one!—*S. S. Visitor.*

#### A WARNING TO SCOFFERS.

Among the villages which for the last year or two have been almost daily springing into existence in the west, is one which is fast spreading itself out into a city, and which, if the anticipations of its founders furnish any clue to its destiny, is to hold a proud pre-eminence over all the cities of the west, for hundreds of miles around. This is all well enough. Let them do what they can to build up a great city. But there is a sequel to the story. Those engaged in laying its foundations, while intent upon building a city which should peer above all its fellows in the west, made their boast at the outset, that they would "*build it without the help of God!*" They went on with their plans, and God went on with his. They built houses, and God sent Christian families into the place to inhabit them, and before they were aware two churches were organized (a Presbyterian and a Methodist) and supplied with the preaching of the gospel.

In this state of things, one of the proprietors, who had declared that "he would keep religion out of the place at least fifteen years," became uneasy, sold out, and went off, declaring that "he would go to a place where there was no religion, if such a place could be found." But God followed him, and laid him upon a sick bed, where he lingered a few days, and died in all the agony of despair.

What God will do with his associates, who are still setting their faces against the heavens, is known only to himself. Only this we know, that in rolling forward the accomplishment of his mighty purposes, he will pay no regard to the purposes of these men. He that sitteth in the heavens will have them in derision. At this moment, perhaps there is no place in the west, of so recent origin, whose religious prospects are brighter than the one above alluded to. Instead of being a sink of pollution, sending forth a moral miasma, northward, and southward, and eastward, and westward, over the vast population of the west, the prospect is fair for its becoming a great center, whence the influence of the gospel shall work its purifying way along all our lakes, rivers and canals, and spread itself far and wide over the teeming millions of the great valley.

How obvious is the reflection, that God is employing the enterprize of wicked men, who think of nothing beyond the accomplishment of their own selfish ends, in preparing the way for the universal dissemination of the gospel—that he so orders the dispensations of his providence as to bring good out of evil—causing even the wrath of man to praise him, and restraining the remainder!

"What shall we say then to these things? If God be for us, who can be against us?" On the other hand, if God be against us, who can be for us? What arm will be stretched forth for our defence in the day of wrath?

*Buffalo Spec.*

#### DISTRICTS IN PURGATORY.

In a lecture against Popery, delivered in New York, not long since by Dr. Brownlee, the following fact was related.

A woman with two little children called on a lady in Broadway, to ask alms. The woman was dressed in black, and said that she was left a widow, with the children she had with her in distressed circumstances, and she urged her request for alms with considerable earnest-

ness. The lady informed her that she could give her no money, but offered her food and articles of clothing, if she might need them. But these would not do, the widow wanted money, and she insisted so earnestly, on the gift of money, that the lady asked her into the house, and entered into conversation with her, when she drew from the widow the following story.

"My husband," said she, "died a few weeks ago, and since that time I've had no peace. Priest — called on me soon after, and reproved me for not paying over to him the sum of money necessary for his release from that place of torment. I asked him how much that would be? 'O,' said he, 'we have different prices for different souls. For saying mass for some, we have one hundred dollars, for others fifty, and for others less. The least sum I can accept for praying the soul of your departed husband out of that place of torment is *twenty-four dollars*. And now he gives me no peace because you know I've not the money, and what can I do for the soul of my poor husband?'"

The lady took a Bible and handing it to the afflicted widow, said to her, "Here, take this Bible, and go to the priest you speak of, and request him to fold down a leaf on that place in this holy book which teaches the doctrine of purgatory, and then you bring the Bible back to me, and I will give you the whole amount you want to pay for praying your husband out of that place of torment."

The poor Romanist was delighted with this proposal. She took the Bible and made off in great haste to the priest. But she was not gone a great while; she soon returned more sorrowful than before. She told the lady, in great distress, that she carried the Bible to the Priest, and informed him how he could put her in the way of obtaining the whole amount necessary to procure the release of her husband's soul from the torments of purgatory. But alas! instead of turning down a leaf in her Bible upon the place where it teaches the doctrine of purgatory, he flew into a violent rage, and ordered her from his presence, saying—"See that the twenty-four dollars are forth coming, or I'll put you under penance for having in your possession that heretical book—and your husband shall never be released from purgatory till the money is paid down, and mind you! no other priest but myself can pray him out, for his is *in my district*."

Boston, August 1.

*Unlawful interference of a German Catholic Priest.*—A German young woman of excellent character, and a Protestant, after living some time in one of the most respectable families in the city, married a German, an industrious shoe-maker in town, who is a Catholic. This marriage the German Priest has attempted to break up, and has threatened the husband that if he does not cast off the Protestant wife, he shall be excommunicated from the church in this world and roasted in purgatory the next. The married couple are tenderly attached, and the husband vows that he will not leave his wife, but the poor girl is miserable, and it is to be feared that the priest by operating on the superstitious terrors of the husband, and persuading him that the marriage is a sin in the eyes of the Church, will drive him to leave her. Let this notice of his movements apprise this foreign priest, that though we tolerate him and his religion, we allow no interference of the Pope with our laws or our marriage ceremonies, and if he does not desist from attempting to make a husband abandon his wife, he may get into trouble. If Bishop Fenwick has any control over this priest, his knowledge of the world and of public opinion here, will satisfy him of the propriety of putting a stop to this proceeding.

#### SEARCH THE SCRIPTURES.

[From a Pastor's Note Book.]

"Conversed with Mr. W. on the subject of religion, particularly doctrines, and found him very decided in rejecting as *unscriptural*, all the doctrines of grace; es-



[1836.]

pecially positive in his denial of man's moral depravity, of regeneration, and the divinity of Christ. I asked him, 'Do you search the Scriptures daily?' 'No, sir, not every day.' 'Did you pray to God, when reading the Scriptures, that he would lead you into all truth?' 'I never did.' 'Did you ever read the Bible through?' 'Not exactly, sir, in course.' 'Taking your whole life together, do you think you ever read the Bible three months in all?' 'I can't say.' 'Do you read it on the Sabbath, upon an average, fifteen minutes?' 'Well—I don't know.' 'Sir, if such is the small degree of attention which you pay to the Bible, you are not competent to decide, that the doctrines which I teach are not according to the Bible.' *Search the Scriptures.*

*From the Journal of the Times.*

A SCENE IN CONGRESS, IN 1826.

Ten years ago, a New England Representative made his first essay in the Halls of Congress. And what think you, citizens of Massachusetts, was the first subject of his eulogy? Was it Liberty?

Most surely a son of the Pilgrims—one who, within a stone's throw of Bunker Hill, had seen, for years, the morning and the evening sunshine resting upon its green summits—a representative of 'the old Bay State,' before whose free and glorious charter Slavery was cast down, like Dagon before the Ark of Israel—must have offered his earliest gift upon the altar of Human Freedom.

HE LAID IT ON THE ALTAR OF SLAVERY!

"Sir," said he addressing the speaker, "I am no soldier. My habits and education are very unmilitary, but there is no cause in which I would sooner buckle a knapsack on my back, and put a musket on my shoulder, than that of putting down a servile insurrection at the south." "The great relation of SERVITUDE, in some form or other, with greater or less departure from the theoretic equality of men, IS INSEPARABLE FROM OUR NATURE."—"Domestic SLAVERY IS NOT, in my judgment, TO BE SET DOWN AS AN IMMORAL OR IRRELIGIOUS RELATION."—"The slaves of this country are better clothed and fed than the peasantry of some of the most prosperous states of Europe."

He was followed by the Hon. Mr. Mitchell, of Tennessee—the representative of a slave-holding state.

"Sir, I do not go the length of the gentleman from Massachusetts, and hold that the existence of slavery, in this country, is almost a BLESSING. On the contrary, I am firmly settled in the opinion that it is a GREAT CURSE—one of the greatest evils that could have been interwoven into our system. I, Mr. Chairman, am one of those whom these poor wretches call master: I do not task them; I feed and clothe them well: but, alas, sir, they are SLAVES, and SLAVERY is a CURSE in ANY SHAPE. It is no doubt true that there are persons in Europe far more degraded than our slaves, worse fed, worse clothed, &c. but, sir, this is far from proving that negroes ought to be slaves."

John Randolph, a Virginian and a slave-holder, fastened his keen eye upon the recreant New Englander, and exclaimed in tones of bitter scorn and contempt:

"Sir, I neither envy the head nor the heart of that man from the North, who rises here to defend slavery upon principle."

The guilty apologist for slavery, rebuked thus by the very men whose favors he had courted, endured all this in silence, without a word in explanation or defence.

Stung to the quick by the ignominy and disgrace thus brought upon the representatives of the North, by one of their members, Churchill C. Cambreleng, of New York, now arose:

"The gentleman from Massachusetts," he said, "has gone too far. He has expressed opinions which ought not to escape without animadversion. I heard them with

equal surprise and regret. I was astonished to hear him declare that slavery—'domestic slavery, say what men will, is a condition of life as well as ANY OTHER, to be justified by MORALITY, RELIGION, and international law'; and when, at the close of his opinions, he solemnly declared that this was his 'confession of faith,' I lamented, sincerely lamented, that

—"Star-eyed science should have wandered there  
To bring us back the message of despair."

"If, sir, amidst the wild visions of German philosophy I had ever reached conclusions like this; if in the Aula of Gottingen I had ever persuaded myself to adopt a political maxim so hostile to liberal institutions and the rights of all mankind, I would have locked it up for ever in the darkest chambers of my mind. Or, if my zeal had been too ardent for my discretion, this place, at least, should never have been the theatre of my eloquence. No, sir: if such had been my doctrines, I would have turned my back forever upon my native land. Following the course of the dark rolling Danube, and cutting my way across the Euxine, I would have visited a well known market of Constantinople, and there preached my doctrines amidst the rattling chains of the wretched captives. Nay, sir, I would have gone from thence, and laid my forehead upon the footstool of the Sultan, and besought him to set his foot upon my neck, as the recreant citizen of a recreant republic."

The searching words of Cambreleng fell like a rain of fire upon the northern advocate of slavery; but he cowered under the rebuke and remained silent.

Who was that degenerate son of the Pilgrims? Who was it that thus heaped infamy upon his birth-place?—Who was it that thus bowed himself to the 'strange gods' of the South—the Baal and the Moloch of slavery?

EDWARD EVERETT,

of Massachusetts—our present Governor—who, true to his principles, has announced in his Inaugural Message, that, *the discussion of Slavery is an offence indictable at common law!*

He is a candidate for re-election.

Let that friend of human liberty vote for him who can.

I envy him neither his consistency nor his peace of conscience. Christians, republicans, citizens of Massachusetts, by your love of Truth, and Freedom, and Honor, fail not to record your votes against the man who has sacrificed all these to Falsehood, and Slavery, and Infamy.

J. G. W.

#### THE SLAVE MOTHER.

Crushed by rude slavery's iron hoof,  
She stood, a branded thing, aloof  
From human love and joy;  
Of all earth's myriad ties, but one,  
Twined round her soul; she had a son,  
A pretty playful boy.  
For him, unmurmuring had she borne  
Hard task, rude taunt, and bitter scorn.  
Unheeding, as he gambled by,  
The future's frowning gloom,  
Content a slave to live and die,  
Were this ordained her doom,  
Might he be spared, with love to bless  
Her weary hours, and throw  
His pleasant glee, and fond caress,  
Like sunshine, o'er her woe.

The ripple of Savannah's wave,  
Against the banks its waters lave,  
Stole up o'er hill and lawn,  
And blended with that mother's wail,  
From eve until the moon grew pale,  
And every star was gone:  
All night, within her hovel lone,  
She knelt a watcher by her son.



She dropped upon his tiny hand  
Warm tears, and on his cheek,  
And lips, and brow, imprinted fast,  
The love she could not speak;  
And her heart could hold no more  
The grief that told its wrong,  
Like a full fountain gushing o'er,  
It pour'd itself in song.

Wildly upon the silent night,  
Away through heaven's unclouded height,  
Her chant ascended clear;  
Good angels caught each piercing note,  
On heaven's enduring page they wrote  
Her agony and fear.

Why woke, she cried, my child to birth?  
Oh God! why didst thou to the earth  
Me link, by bond so sweet?  
Oh fierce the fate! oh hard the hour,  
That breaks the tie, yet leaves the power  
To attract but never meet!

The night is past, and see each blade  
And forest leaf, the while,  
A little twinkling eye has made,  
To catch the sun's first smile;  
And listen, out from waving grove,  
And fern, and bush, and tree,  
The merry songsters trill their love,  
In happy minstrelsy.

A boisterous laugh, a curse, a shriek!  
The demons of oppression wreak  
Their foul and guilty plot:  
The birds, affrighted spring to air,  
The dew-drops fall, and man the heir  
Of nature, is her blot.  
With harsh, unfeeling words, they wake  
Her dear one from his rest,  
And throw upon his infant neck  
A yoke, in heartless jest,  
Mocking that mother's prayers and tears  
That they would spare his tender years.

They bear him off,—a maniac wild  
The mother raves. God guard her child!

#### SERIOUS SELF INQUIRIES FOR EVERY MORNING.

1. "Was God in my thoughts at lying down and rising up? and were the thoughts of Him, sweet and precious to my soul?"

2. "In what frame is my heart this morning? Do I admire the goodness of God, in the last night's sleep, and for adding more time to my life? And am I heartily thankful?"

3. "Can I really commit myself and all my affairs to God this day, to be guided by his counsel, protected and provided for by his care, and to be entirely and cheerfully at his disposal?"

4. "Am I resolved to speak for God and his glory? And in the strength of Christ, will I neither be afraid, ashamed, nor weary of well-doing?"

5. "Am I a child of God, an heir of glory; or a slave to sin, and a child of the devil? If I am God's child, should I not wear the garments of righteousness? If an heir of Heaven, should I not cast off the rags of corruption, and take heed of defiling myself with sin? Should I not do more than others?"

6. "Who is the greatest deceiver? If my heart, should I not be jealous and watchful over it? Where are the greatest dangers, and pernicious mistakes? If in soul concerns, should I not venture the loss of all, rather than lose my precious, never dying soul?"

7. "Who are my most implacable, powerful, and soul destroying enemies, but the world, the flesh, and the devil? And should I not watch and be sober, so as neither to idolize the first, pamper the second, or listen to the third?"

8. "Who is or can be, my best friend, but God? And should I not fear His displeasure more than death, desire his favor more than life, and through all this day, love, honor and obey Him?"

9. "Where is the greatest vanity and vexation but in the world? And should I not live above it? Is not Godliness the greatest gain? And should I not make it my chief business?"

10. "What is my heavenly work, but to run a race, fight, strive, and wrestle? And can I do all this without care, diligence, and watchfulness?"

11. "Whose eyes will be upon me all this day to observe my head and heart, my lip and life, but His, who is the Judge of all the earth? And dare I sin in his presence, and affront him to his face?"

12. "If I should spend this day in vanity, idleness, and sin, will it not be sorrowful at night? If I spend it holily and profitably, shall I not pray with greater confidence, lie down more peacefully, and have the testimony of conscience for my rejoicing?"

13. "How would I have this day appear at the day of Judgment? Ought not my thoughts, words, and actions to be such now as I shall then wish them to have been?"

14. "How may I this day, order my secular business with most wisdom and prudence, integrity, and uprightness, and for my real advantage?"

15. "Am I now fit to draw nigh to God in prayer; and can I seek first, and as my chief concern, the kingdom of God and his righteousness?"

For the *Intelligencer*.

LETTER FROM MERIDEN.

Meriden, Nov. 2, 1836.

To the Rev. A. A. Phelps, Editor of the *Emancipator*:

Sir,—I have just seen the corrections I sent you Sept. 28, though it seems they were published Oct. 20,—a little short of one month after they were sent you! From the long delay I had suffered, you deemed it unnecessary to publish them. I had no disposition to enter into a controversy on the subject, but I did feel, and do still feel that your original statements were made too much at random for an editor who aims to chronicle facts for the inspection of the public—and they were calculated to disturb and distract the people of which I am pastor; hence I deemed it my duty to state facts as I apprehended them. Of the propriety of detaining the communication till the excitement had in a measure died away and then sending it among us, with an effort to falsify it, your readers must judge.—I feel that your appendages are calculated to make an erroneous impression, and will you therefore allow me to state a few facts, and if you think any of them incorrect, you can of course add such remarks as the case requires.

1. The church and congregation to which I have the honor and happiness to preach, was about two years destitute of a pastor, and at times in a somewhat divided state. They had had a great number of candidates in whom they could not unite to call in the work of the ministry. But God in his providence so ordered events that they united in inviting me to become their pastor. I felt that the situation was one of great responsibility, even without the agitations of the anti-slavery cause. At my settlement I did not know who were abolitionists or anti-abolitionists. I did not deem it necessary to inquire into that cause, believing that difference of opinion would be tolerated, and that the people would unite in sustaining and encouraging me in the work of saving souls—the great work to which they had called me. The slavery question, through your influence, came up immediately after my settlement. I supposed all parties would at once decide that that was an improper time to publicly agitate the slavery question, on the settlement of a pastor, and among a people which had been so long unsettled. I did feel, Mr. Phelps, that your pressing that sub-



ject upon us at that crisis, manifested a spirit reckless of consequences—was placing in jeopardy the best interests of our society, the peace of this people, and impeding the efforts of my ministry here. So in my experience have I found it.

Instead of being left at liberty to study and pursue plans to save souls, my thoughts and time have been much taken up in endeavoring to control the abolition excitement and prevent its causing divisions and contentions here. Do you think it is right to harass and distract a pastor's mind in this manner, before he had time to become acquainted with his people?

Do your readers think it is right for you to make appointments to come into our congregation and commence the agitation of the slavery question under such circumstances, not only without the knowledge, but against the urgent entreaty of the pastor? That your readers may understand the allusion, allow me to state that in a very few weeks after my installation one of the leading abolitionists came to me and stated that Mr. Phelps had sent word to him, that he would be in Meriden such a Saturday evening—would preach in my pulpit on the Sabbath, and lecture on the subject of slavery in the evening. To this I objected for various reasons. 1. I had made an appointment to preach that Sabbath on the Bible cause. 2. I considered it wrong for any agent to come into a congregation without attempting to secure the co-operation of the pastor. 3. Our people had voted unanimously that the pastor be desired to preach on the benevolent objects of the day, and thus do away the necessity of agents spending their time among us. 4. I felt that it was highly improper to have such an agitating subject introduced among the people before I had time to become acquainted with them. 5. I well knew that if you came and lectured on the subject of slavery, the public mind would be absorbed and distracted, and the influence of my ministry and my prospects of usefulness would be greatly counteracted. 6. I took council with my kind and judicious friend, brother Hawes, on the subject, and he stated to me in a letter, that "he had no doubt the public agitation of the slavery question among his people would do harm," and he also stated that he was far from thinking that Mr. Phelps' lecturing in our towns on slavery, would in all cases result in good. 7. I wished in the outset of my ministry to use means to promote a revival of religion, and thus consolidate and harmonize this people and bring the numerous young people of this flourishing village under a religious influence. I expressed my entire willingness at proper times to discuss the subject of slavery, and preach against its sin as a proper incidental subject of the ministry; but I did not consider it my duty to give that subject a pre-eminence over all others embraced in my ministerial commission in the commencement of my duties here. I accordingly wrote to Mr. Phelps, at the request and consent of the individual, the reasons why I thought it improper for him to come and lecture among us. Mr. Phelps did not answer my letter—but the next time I heard from him was a short time after, about an hour previous to my going into our lecture room to meet the church in their conference meeting preparatory to the communion, and to my great surprise, I there heard that Mr. Phelps, on the very evening of our meeting, had an appointment at a private house in one part of our congregation, and drew away a considerable proportion of those who would otherwise have been at the meeting designed to prepare their hearts for the table of the Redeemer. I was grieved at the course he had taken. I considered it disrespectful to me, and unkind,—and if, as he says in a late number of his paper, he expected I should lead the abolition cause in this place, the course he has pursued is unaccountable; for he has never sought my co-operation in the least, as the above facts will abundantly show. He has actually treated me as being a much greater enemy to the cause than I really am. I have long felt interested for the oppressed color-

ed man and the abused slave. I have preached publicly to my people against the sin of slavery and advocated the right and privilege of free discussion, and not the least difficulty resulted from my exhibiting that aspect of the subject as you have correctly stated in one number of your paper, and there I should have left the subject and said nothing about the Am. A. S. S. had you not compelled me to do it by the course above described.—I do feel interested for the slave. My prayer to God is that he may have his liberty, and I do wish that the scales might fall from your eyes so that you could see that there are thousands and thousands who pray for the slaves and are his sincere friends, who do not adopt your peculiar type of abolitionism. The age in which we live is anti-slavery. Great principles are in operation that will subvert the unrighteous system. But there are other evils to be removed besides slavery and the idea of removing evils by public opinion made up of all classes, and all principles religious and irreligious, is to my mind quixotic and vain. I do value the strength of a correct public sentiment to destroy sin in our world. But it does appear to me that you rely more upon public sentiment in the number of names you can get to carry forward your cause than upon the power of the Gospel. It is very easy to kindle a commotion in the world by the voice of public opinion, but it will sanctify the world and mark the progress of reform no farther than as it is an actual development of the influence that the gospel exerts on the minds of men. The power of the Gospel I wish to try among this people to correct evils, to form public sentiment, and to save souls. I do think that if you had listened to my request and kept away from this people and left me to pursue the even tenor of my way, and left the Anti-slavery cause to me and my people, that we could have managed it, and secured its best interests, and avoided much distraction and perplexity which have come upon us. It is perfectly evident that your interference here, under the circumstances described, has had a tendency to increase prejudice against the Anti-slavery cause on the part of all not committed to it, and to prevent much good that might otherwise have been done.

The Editor of the Emancipator is requested to copy this communication into his paper.

ARTHUR GRANGER.

#### CASE OF JOHN R. McDOWALL.

On Wednesday, Oct. 19th, the appeal of Rev. John R. McDowell from the decision of the Third Presbytery of New-York suspending him from the gospel ministry, came before the Synod of New-York.

After spending a whole week in examining and discussing the matter, a Committee, appointed for the purpose, reported the following resolutions:

1. Resolved, That the decision of the Presbytery on the charges against Mr. McDowell be, and it is hereby reversed; inasmuch as in the judgment of the Synod, the proceedings of the Presbytery in this case were unconstitutional.

2. Resolved, That the sentence of the Presbytery so far as founded on the contumacious conduct of Mr. McDowell, be confirmed; in view of the fact that the appellant, after having joined issue, withdrew from the Presbytery, and refused to return.

3. Resolved, That in view of this whole perplexing and embarrassed case, the case be remanded to that Presbytery for a new trial; and that the Presbytery be enjoined to commence forthwith a prosecution against Mr. McDowell, and that Mr. McDowell be enjoined to submit himself to the jurisdiction to the Presbytery in the premises.

This, however, was opposed by Messrs. Phillips and Greene, who pleaded as a reason that it was against their conscience to vote some of the items, though they approved of others.

The question was thereupon divided.



And the first resolution was adopted without discussion. The second having been read, the roll was called, and the yeas and nays having been taken stood as follows: Yeas 21, Nays 27. Non Liqueur 4. So the resolution was negatived.

The third resolution having been modified, on motion of Mr. Adams, so as to read as above, it was agreed to.

The members of the third Presbytery being now admitted to the floor,

Dr. Patton observed that the Synod in its collected or divided wisdom, had now decided that the third Presbytery had acted in an unconstitutional manner in conducting the trial of Mr. McDowall. When a child was beaten with stripes, it was very natural for it to inquire of its parent what was the fault, and no good father would put it off with a general answer and refuse to specify the fault. Thus the Presbytery were desirous of knowing the chapter and verse of the constitution which they had violated. They were in utter ignorance upon the subject; and should they try the case over again, might very probably sin in the same way without being aware of it. Let the Synod point out wherein they had offended, and they would endeavor, at all events, to avoid Scylla, if they did fall into Charybdis.

Dr. Skinner supported the request for counsel. He said he had never felt his mind more embarrassed than in judging of the proper course to be pursued. The case was anomalous in some of its circumstances, and though he had carefully searched the Book of Discipline, he could not find any thing that would exactly apply to it. All the members of the Presbytery had felt themselves painfully embarrassed: they were disposed to submit to Synod in a dutiful manner, but asked some direction to guide them.

After a discussion of some length it was resolved that the request of the Presbytery should be complied with, and Messrs. Spring, McElroy, and Cummins were appointed a committee to state, in writing, the reasons of the decision to which the Synod and come.

Dr. Spring, from the committee appointed for that purpose, reported the following as reasons for the decision of Synod in the case of Mr. McDowall.

1. In commencing process against J. R. McDowall, on the ground of common fame, when, so far as appears, they had *no evidence* before them that common fame did charge him with a large portion of the matters endeavored to be established in the trial; and also because the Presbytery took up the case on common fame, when there was an individual who offered to become the prosecutor.

2. In proceeding with the trial without granting the appellant time for summoning his witnesses and preparing for trial, agreeably to his request.

3. In proceeding with the trial without issuing a second citation as the book directs.

4. In suspending him for contumacy, in leaving the court, when the records of the court themselves do not declare that in this particular he was contumacious.

5. In the judgment of this Synod, Mr. McDowall's conduct and character are such as imperatively to demand the investigation of his presbytery.

After a brief and desultory conversation, the above report was agreed to. Whereupon,

Mr. White gave notice that the third Presbytery intended to appeal from the decision of the Synod and the reasons thereof as now set forth, to the next General Assembly. He observed that they should have submitted to the sentence itself, however severe; but the reasons given for it were so utterly untenable and so incompatible with any future process in the case, that the Presbytery were constrained to the course he had announced.

A committee consisting of Dr. McCartee, Dr. McElroy, and Mr. Frame, was appointed to defend Synod before the General Assembly.

We are not of late becoming increasingly enamored of the beauties of Presbyterianism. Three intelligent, pious

laymen, with two days' investigation and hearing of the case, might have brought it to a wiser decision, than it will be brought, after it shall have vexed the minds of the General Assembly for another whole week. There are subjects of more importance to the welfare of Christ's kingdom, which demand the wise deliberations and united counsels of Presbyteries and Synods, and General Assemblies, all the time they can be spared from their labors to their people.

#### A CHAPTER FOR DISTILLERS AND BREWERS.

1. And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

2. And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for corn which they bought.

3. And inasmuch as it satisfied him not to despoil the Egyptians of their money for bread, he erected distilleries and breweries over all the land; and converted the corn which he had laid up in the storehouses, into intoxicating drinks, that the people might be drunken.

4. And Joseph said, I have converted the corn of the land into strong drinks, and therefore the bread is very scarce. Give your cattle and I will give you bread for your cattle, if your money fail.

5. And the people murmured against Joseph, because at this time of scarcity he erected the distilleries and breweries, and increased the famine and the price of bread.

6. And Joseph said, May I not do as I will with mine own? Bring your land, that I may have your land, and your money, and your cattle, and you shall have bread.

7. And the people were distressed, and they died of drunkenness and of famine.

8. And Joseph and his companions sat down to drink, but the people were perplexed.

But this is not in the Bible. No; indeed it is not. But if it were, what a wonderful *quietus* would it be to the consciences of some pious distillers and brewers in our land, at the present time. And how would it hand down the name of Joseph through all generations, with infamy. None, indeed, might apologize for him, as they do for distillers and brewers now, and say, "he was furnishing the people with that which was needful and useful. Man cannot live by bread alone. And in such a season of faintness and gloom, men would need a little spirit to keep them up. And as there is nourishment in the grain there must be in the spirit; and Joseph was only doing the same thing in a different way, administering to the comfort and support of the people."

Others might say, that he furnished employment to a vast number of men who otherwise would have found nothing to do; especially as agriculture was at an end. Commerce, in this way, would be kept alive throughout the kingdom.

Others might take part with Joseph and say, he had a right to do what he would with his own. It was no fault of his, that there was a famine. And by increasing the price of bread, men would be more careful of its use.

Others might say, it was a good speculation. Beer and whiskey might be brought in from some other parts of the world, and why not furnish it from breweries and distilleries in Egypt?

But most men would account it infamous. And the Bible, containing such a record of a man of God, would have been the ridicule and scoff of the world, in all generations.

Yet wherein, we humbly ask, would such a record differ from the conduct of many professedly humane, patriotic and even pious distillers and brewers who, at the present moment, a moment of distressing scarcity for bread, when, without speedy aid from foreign countries, there must be great distress in our land, are converting thousands and millions of bushels of grain into those intoxicating drinks, which ruin, for ever, the bodies and souls



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of men. From the New York Commercial Advertiser, we learn that, in New York alone, one hundred thousand bushels of grain are converted, monthly, into whiskey—to be sold as whiskey, wine, or Jamaica rum, as customers shall order. One hundred thousand bushels of grain a month!!!—enough to make 20,000 barrels of flour—or 240,000 barrels a year. But what must be the quantities of grain needed for man and beast, thus abominably perverted from their proper use, throughout the whole country. From Pitkin's Statistics of the United States, we find that in the year 1810, between five and six millions of bushels of corn and rye were distilled in the United States. In 1820, the population and business had increased about one-third, and the amount distilled was not far from eight millions. In 1830, ten, and perhaps nearer twelve millions. The temperance reformation has since reduced it not a little. But in the last year, many large distilleries have been erected, as a new vent has been found for intoxicating liquors in foreign and pagan countries. But are ten million bushels of grain, or eight, or even six now used up for the production of intoxicating drink, when there is such a cry for bread all over the land? What a business is it! We ask every humane man, every patriot and every Christian to look at it. We ask those men who are kindling up these fires, to contemplate it seriously and soberly, and inquire how they can reconcile it to their own consciences to continue in the business; and whether the cries of the poor and needy will not go up into the ears of the Lord of Sabaoth. Not a few have accounted for the failure of the crops of grain, the last season, on philosophical principles; but is it not a judgment upon our nation for this horrible abuse of the bounties of Providence. And if we will not cease from doing evil, may we not yet be cursed with a famine like that of Egypt?

But are distillers and brewers alone guilty? No, by no means. Every man is guilty, and every woman who uses, as a beverage, intoxicating liquors. Humanity, patriotism, and religion, call upon every man to repent of his sin, and to do what he can by example and influence, to put out these fires. When the British laid a paltry tax upon tea, our forefathers said they would not drink their tea. But what was the tax which Britain laid upon tea compared to the tax which our distillers are laying upon bread? A mere nothing. And yet how quietly do we submit. We see no relief but in the universal prevalence of temperance principles. No law in our land will deter the distiller and the brewer from their wicked perversion of the bounties of Providence. Nothing but public sentiment. Nothing but universal and entire abstinence from those productions which fill the land with paupers and criminals, and the graveyard with premature victims to the king of terrors, and hell with ruined souls. People of America! In Paris, bread is 2 cents a pound; in London, 3; in America, 6; yet this is the greatest grain growing country in the world. Now, when you pay an exorbitant price for your bread, remember it is not God but the distillery that makes it; and that, could those fires be put out, and the millions of bushels of grain, now converted into liquor, be used for their legitimate purpose, there would be bread enough and to spare.—*Temperance Recorder.*

#### SYNOD OF PHILADELPHIA.

At a recent meeting of the Synod, Dr. Breckinridge, from the committee on the case of Mr. Barnes, reported as follows:

1. This Synod cannot hesitate to regard the unqualified decision of the majority of the last General Assembly on the appeal of the Rev. Mr. Barnes, as eminently fitted to encourage the propagation of dangerous error, and to level to the dust the proper exercise and influence of ecclesiastical discipline; yet they deem it at this time unnecessary and inexpedient to express any farther opin-

ions on this point, in addition to those heretofore declared by this body.

II. Resolved, That the last General Assembly, in refusing to pass the Rev. Dr. Miller's resolution, condemning certain errors in Barnes' "Notes," without, in any other form, bearing its testimony against the said book, did give its sanction to the said dangerous errors which it contains.

III. Resolved, That this Synod is more and more confirmed by every step taken in this important business, in the conviction that the Rev. A. Barnes in his notes on the Epistle to the Romans, has published opinions materially at variance with the word of God and the Confession of Faith of the Presbyterian Church in the United States; especially with regard to original sin—the relation of man to Adam, and justification by faith in the atoning sacrifice of the Redeemer: and that the manner in which he has controverted the language and doctrines of our standards is highly reprehensible, and especially adapted to pervert the minds of the rising generation from the simplicity of the Gospel plan, and a proper regard for these venerable symbols of our precious faith: and that the said work, in its professedly amended form, contains misrepresentations which cannot be reconciled with the letter or spirit of our public formularies and the Sacred Scriptures, especially as Mr. Barnes has declared, he does not wish it to be understood, that in his verbal alterations he has intended to change a single sentiment.

IV. Resolved, That all the churches and congregations under our care be earnestly warned against the introduction of the "Notes on the Romans" into their families, Sunday schools, Bible classes, &c., as highly dangerous, and adapted to mislead the minds of our youth—and we hold this caution to be the more important, as the author has professedly prepared the work with special reference to such persons and institutions.

V. Resolved, That the sound, able, and highly seasonable work of the Rev. Dr. Hodge, on the Epistle to the Romans be, and the same hereby is recommended to all the people of our charge, as eminently fitted to sustain the standards of the Presbyterian Church and the word of God, as well as to confute and expose the errors contained in the above-named work, and others of a kindred character.

We had supposed that the General Assembly was the highest court of appeal, but it seems that the Synod feels at liberty to reverse its decisions.

#### THE ISLAND OF BORNEO.

We are not aware that any efforts have been made to introduce Christianity, except a visit or two by Rev. Mr. Medhurst of Batavia, and the circulation of books and tracts among those inhabitants of the island who have visited Batavia, Singapore, and other European settlements. The Dutch have indeed professed to have the propagation of Christianity in view in the establishment of their stations on the coast; but we find no evidence of their having made any exertion to carry the benevolent design into execution. The Malays being in possession of almost the whole coast, and being the most frequent visitors to other islands and countries, naturally present themselves first to our attention. They probably afford as encouraging a field of labor as any part of the Malay race. As has already been stated, a large portion of those who visit Singapore, especially of such as come from Borneo Proper, are able to read, and do receive Christian books with eagerness. Many have visited the missionaries there at their houses to ask for books; and some have manifested a decided preference of the gospel to other books. They appear to us to be less under the influence of Mohammedanism than many other Malays, though they have doubtless no small share of the spirit of that religion. There are fewer Arabs among them than among the Javanese,



and perhaps fewer than there are on Sumatra and the peninsula.

At the present time a missionary, who should go from Singapore under the protection of the resident of that place, would be safe from violence in Borneo Proper. He would be protected by the sultan, who knows it is important for him to keep on good terms with the English. But the missionary should not rely too much on governmental protection. His trust should be in Him who turneth the hearts of kings and others, "as the rivers of water are turned," and in the favor which his benevolence and beneficence shall, through the blessing of that protector, secure for him among the people. A missionary to the Malays of Borneo should doubtless first visit Singapore. He could there make himself master of the language, and secure the friendship of the Malays, who go thither by thousands every year. He can while there, exert no small influence in favor of this great object in Borneo. He can also learn what course it will be necessary for him to pursue on entering his field of labor, to secure his safety, and accomplish his object. When he feels himself prepared to enter the field, he can select the place where he will have the best prospect of usefulness. It would be a great advantage, and one which a missionary to Borneo probably ought to possess, to be able to give some visible proof of his ability, as well as inclination to do the natives good, by healing their diseases, or by doing something else for their present good.

The Chinese in Borneo also present a field for Christian benevolence, which we think ought to be immediately occupied, or at least attempted. We have not the means of ascertaining at present, whether the exclusive policy of the mother country prevails in the colony there; but till we know that it does, we ought certainly to hope that it does not. That colony constitutes a most interesting portion of the Chinese. They are independent, subject to no Tartar domination, and fast rising into an important nation. They are now, like every state in its youth, forming a character, and susceptible of being easily influenced so as to make that character a comparatively good or bad one. While Europeans continue to be excluded from China itself, this colony probably presents the best opportunity for efforts for the conversion of Chinese living in a settled state, and subject to no pernicious influence from people of other countries; both which circumstances we consider favorable to the success of missionary labor. A missionary to those Chinese should acquire the language before going among them; and if possible, go without having any connection with the Dutch government. Individuals from Mentrada occasionally visit Singapore; and a passage might probably be obtained from that port.

We know of nothing that can render a mission to the Bugis on Borneo more promising than one would be to those who reside on their native Celebes. We might say much in favor of immediate endeavors to communicate the knowledge of Christianity to this interesting people; but as we hope that this subject will be resumed and treated at length, as it well deserves to be, in an early number of our next volume, we will not dwell upon it at present.

The Dayaks are perhaps to the Christian and the missionary the most interesting people in Borneo. They have no established religion; and have not had intercourse enough with vicious foreigners to prejudice their minds. So far as we have been able to learn, some tribes of them are very easily induced to settle down and become peaceful cultivators of the soil. They have one vice, and that a vice, we think, of custom and fashion, rather than of character, which stands out as a terror to the missionary. But we believe it unnecessary to be deterred by this single custom from endeavoring to introduce the gospel among them, and that immediately. It seems to us probable that they will be easily persuaded to discontinue it. A missionary would indeed be in danger were he to go

directly among them, without having prepared the way before him, or taken any precautionary measures. Nor can any one go to explore the ground before hand. But if permission can be obtained of the Dutch to reside in their territories and labor among the natives without restraint; or if the friendship of the Malays or Chinese who reside among the Dayaks could be obtained, a missionary might gradually become acquainted with them, and introduce among them the knowledge of civilized life, and the more precious truths of the gospel of Christ. The fact that they have seen little of vicious Europeans, we regard as decidedly favorable to the missionary. The influence of many nominal professors of Christianity on the natives of this part of the world has doubtless been to prejudice their minds against the truth, and must therefore prove a hindrance to the efforts of the missionary. From this bad influence the Dayaks are free; and we know of nothing to discourage an attempt to make known the gospel to them in the way now suggested. Let it, however, be borne in mind that the tribes and languages are many, and a missionary must labor at first only for a small part of those who bear the name of Dayaks. We hope at least two men will be sent soon to each of these people, the Malays, Chinese, and Dayaks, in Borneo; and it may be well, if one of the two in each case is a physician. Notwithstanding the claims of other parts of the world, we believe Borneo ought to receive immediate attention from those who are seeking to make known the gospel to every creature.—*Chinese Repos,*

#### THE WEST.

The following letter is from Rev. Henry Little, an Agent for the Home Missionary Society, at the West, and published in their paper.

In June, I visited Western Virginia, and found, that in a population of nearly three hundred thousand, there were only five Presbyterian ministers. This wide field has been sadly neglected, and, without attempting to describe, or plead for it *all*, there is a most pressing want of, at least, one missionary to labor in the neighborhood of Charleston, on the Kanhawa river, and his support could be made up by the people on his field.

I have, also, been doing the work of an Evangelist and Agent, a few weeks, in the interior of Ohio. In the vicinity of Mount Vernon, there are three little churches, perishing for want of a minister. At Dresden, on the Ohio canal, they have raised a subscription, for the purpose of obtaining brother Harrison, one of our missionaries; and if he will settle with them, the people in the vicinity will, probably, make up the whole of his support. But, in this case, the Irville Church, and the Muskingum Church, must be left vacant. They are at a little distance from Dresden, and might be easily supplied by one man. Hanover Church, too, with another interesting congregation near it, (now a part of brother Harrison's field,) would be left vacant. This is a promising field for him, or for any other good man who would enter it. A little farther South, is a flourishing church, where our missionary, brother Tenney, has been laboring two years, with such success, that they are now able to support a minister, without foreign aid. But brother T. is now absent, and may not return. If he does not, they will need, exceedingly, a man of as good a spirit in his place.

I have also spent some time in the Miami Presbytery. One missionary has recently gone to their help, and the Christians of Dark county, are calling most urgently for another, and could, nearly or quite support him. Several other congregations are destitute, and are urgent for a supply.

Destitutions like these, are found in every part of the West. The Presbytery that I am now visiting in Indiana, opposite Louisville, consists of twenty churches, and has only six ministers. I cannot see why those eastern schools of the prophets should not send us a much larger



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proportion of their graduates, annually. The whole southwest is, emphatically, a destitution, and has a just claim upon those who are commissioned to "preach the Gospel to every creature." The northwest is better supplied; but such is the influx of emigrants, and the unparalleled growth of these States, that our missionary societies have, no one year, sent an equal ratio of ministers. Now, shall the young men shut their ears to our calls, and the churches stay their hands, when they have not even begun the work on a scale broad enough, or with energy enough, to give promise that it shall ever be completed.

I write this, in New Albany, Indiana; where I find one of our best and most flourishing churches. When they were feeble, six or eight years ago, we gave them \$100 a year; but they have long since refunded that; and, a year ago, gave me \$142; and now have collected nearly \$160 more; and they treat other Agents as well as they do me. Our abundance was a supply for their wants, and now, their abundance is a supply to others. Such churches are the safest and most productive permanent funds.

#### SUPERSTITION OF THE LAPLANDERS.

We have been reading an entertaining account of the Laplanders. Their superstitions would be amusing, were they innocent. Almost every house has a black cat, with which they converse as with a rational creature. To it they impart their secrets, and, probably, never have cause to complain of their confidant. It is consulted with regard to the most proper season for hunting and fishing, and by its advice are conducted all the important concerns of the family. Their customs at the burial of the dead are still more painfully ridiculous. "In one hand they put a purse with some money to pay the fee of the porter at the gate of paradise; in the other, a certificate, signed by the priest, directed to St. Peter, to witness that the deceased was a good Christian, and deserved admission into heaven. At the head of the coffin is placed a picture of St. Nicholas, a saint greatly revered in all parts of Russia, on account of his supposed friendship for the dead. They also put into the coffin some brandy, dried fish, and venison, that he may not starve by the way. After fatiguing themselves with bowling, and gesticulations, they make several processions around the dead body, asking why he died? whether he had been successful in hunting and fishing? whether he was in want of food or raiment? In some places they put into the coffin an axe, with a flint and steel, the former to cut down such thickets and brambles as might happen to obstruct his way; the latter to strike a light, should he be in the dark, either in his passage, or at the end of it." This is the account of an eye witness. The heaven of the Laplander consists in having a large herd of reindeer, in smoking, and drinking brandy!!

#### LONDON MISSIONARY SOCIETY.

Extract from a speech of Rev. Dr. Philips, at a special meeting of this Society.

"We have at this moment 12,000 people under instruction; we have over all Africa, upwards of 30,000 Hottentots. What were these people twenty or thirty years ago? They were without the knowledge of God; they were without ideas of religion; they were without clothing, they were literally savages. What are they now? They are as much deserving the name of a Christian population as any equal number of people in England or America, taken in the gross. We have 3,000 Griquas beyond the boundaries of the Colony, who maintain the Christian name, who have only one wife each, and who, taken as a whole, are as intelligent a people as the inhabitants of any country I have ever resided in or visited. In the abstract which has been read, the number of children under instruction has been under-rated. We

have at this moment 5,000 children in the schools, whereas in 1803 we had none; and in 1819, when I visited the Colony with Mr. Campbell, there were not more than two thousand people under instruction. Too much cannot be said of the importance of education in a country like Africa; it is by schools, particularly infant schools, that the minds of the people are elevated. With regard to the disposition of the natives beyond the colony to receive Missionaries, I may mention, that not above twelve months ago, we were told that Dingarn would never receive a Missionary. Our dear brethren, the American Missionaries, coming to Africa, were destined to visit Dingarn. There were means used to prejudice his mind against them before they reached his dwelling, but he received them with open arms. A chief named Moshis, who, as his title imports, 'the king of the mountain,' has a strong citadel in the heart of mountain; he has only to guard one pass, and he can then feed his herds for weeks together in perfect security from the attacks of his enemies. I was much struck with this man; he possesses a powerful understanding. In 1832, (this man had heard of Missionaries, but he had never seen one,) he took with him a thousand head of cattle to the colony, to find a person who could supply his wants, determining to buy a missionary with the cattle; he had no idea that one could be procured in any other way than by purchasing him. He was at a great distance from the colony and had a number of hostile tribes to pass through in his journey. He was attacked, and not having his army with him he lost his cattle, and he and his people escaped with their lives. I was told by a very respectable man, who visited him recently for the purpose of inquiring into the particulars, that the chief said what he had heard was true; he detained the gentleman several days, insisting upon his remaining as a missionary, and would not part with him till he had promised to do all he could to obtain one for him. I am happy to say, that as we had no Missionaries of our own, two or three of our French brethren are at work among this people with every prospect of success.

I am petitioned for Missionaries, and I have been charged again and again with a breach of promise, (not an uncommon thing in Africa,) for not sending them. I have been interrogated by the chiefs upon the subject, till I know not what to say, or how to excuse myself and the society. Bottman, a Caffre chief, and others have been petitioning me for Missionaries, by every messenger through whom they could convey to me a verbal communication for the last twelve years; and I have not been able to send them one. Yes! Africa is stretching out her hands to God. You have seen it this morning: you have seen to-day, not as in the vision of Paul, who saw a man at Macedonia, praying, 'Come over and help us,' but you have seen a representative of the Hottentots, and a Caffre chief standing up and entreating you to give them Missionaries and schoolmasters, and the word of the living God. When the Hottentots were here in 1803, a scene took place which must be yet fresh in the recollection of some present. Mr. Townsend (a name associated with all that is good) remarked, "I heard brother Rowland Hill say, 'We don't know that we may not see Hottentots worshipping with us in our London assemblies.' Mr. Hill burst forth and said, 'I did say so, and I thank God that I now see it.'" In 1803 the Missionary cause in Africa was but in its infancy. The converts, like ears of corn, were but a scanty crop, and stood alone in the midst of a desert; and now, you see before you Adries Stoffles, who is one of the deacons of a church of Christ, comprising 400 Christians, of whom a military gentleman has stated, according to the document which has been read this morning, that he has found in no part of the earth, wherever he has been, so much piety as in that church, under the pastoral care of Mr. Read, on the Kat River. Caffreland had not then yielded its increase to God. But you see before you to-day a



Caffre chief; you have heard his character and conversation. Do you ask, where are our testimonials?—where are our proofs? These are our letters of recommendation. They have been read by you this morning: they may be read by the whole world: we are not ashamed of the perusal. Ours was the first society which sent missionaries to Caffreland. The names of Vanderkemp and Williams still remain a precious odor in that country—they are embalmed in the lives of a great portion of the inhabitants. There was something in the character of Missionary Williams which deserves serious consideration. He had only been there two years; but the power of God rested on him to such an extent that he shook all Caffreland under his ministrations, particularly under his prayers. As one of the Caffres told me, when he lifted up his hands, every man saw that he had hold of heaven, and brought it upon earth. Gaika, after hearing him, went to the bush to pray. Hundreds and thousands of Caffres began to inquire, 'What shall we do to be saved?' The whole country appeared to be on the brink of a great moral and religious change, and seemed to be waiting for the fulfilment of the promise, 'Behold, the tabernacle of God is with men.' What put a stop to this? Immediately after Williams was removed: and I have never reflected upon the subject without thinking how blind we are to the dealings and dispensations of Divine Providence. Had he waited a little longer, he would have died of a broken heart! The Commando system commenced. The Caffres, who were asking the way of salvation, said, 'Do not the Missionaries and these people who come against us—the patroles—do not they come from the same quarter?' Then the people were not able to make the distinction, though they can do it now. They turned round and said to the Missionaries, 'It is true you have spoken to us, but you have not converted your own countrymen. These patrole-men have not been converted: go and teach them—convert them, and then come to us, and we will believe what you say.' The system introduced at that time stopped all further progress in the work of God. You see then, Sir, (again addressing Mr. Baïnes,) how intimately connected the exertions of your committee are with the spread of the gospel. I must inform you there is now a great deal of knowledge among the Caffres.—(Here Dr. P. related several interesting anecdotes of Macome, and proceeded.) I might add that there is great improvement in their dispositions and manners, since they have received the gospel. One fact I will mention, but that fact proves a great deal.

Previous to the Missionaries being among them, they spared neither man, woman, nor child in their wars; but in the last war not a woman was touched—only one was shot, and that was by accident. They treated the females with the greatest civility and delicacy. One Caffre found a child in a bush, and, at the risk of his own liberty, finding out the parents, he carried the child during the war, and gave it up to the mother. I feel a delicacy in referring to Cape Town, but I must advert to it. When I went to Cape Town, I had only twenty-one persons, including men, women, and children, and servants, to hear me. Mr. Campbell recollects how we used to meet in a small room. But the work of God proceeded. I had been much gratified at seeing what God was doing by means of preaching, but still we wanted co-operation. We could not make what Dr. Chalmers calls 'an aggressive attack' upon the town. I had only one person who would distribute a tract for me, or go to the barracks, or visit the houses of the poor, to ascertain whether they had Bibles or tracts. The scene was still disheartening, but in the mean time the schools were going on well. The Methodist came in, and took away a portion of my church, and I was thankful for it. I said, Now the cause has two legs to stand upon instead of one. Then my beloved brother Adamson, of the Scotch Kirk came, and in my absence he took away all our Scotchmen, and I was glad

of it—not that I did not wish to retain my Scotch limbs—but here we had three legs instead of two. I returned in 1829, and found the chapel almost empty; but it went on gradually filling, and continued to do so, and we began to think what could be done for the schools. I commenced a Bible class, and for nearly two years I met with very little encouragement. The truth is, I was under the necessity of asking Mrs. Philips to take the girls—of separating the boys from the girls, and trying if we could carry on both schools separately. In the beginning of the last year God was pleased to bless the Bible classes, and within two or three months of the time that I left Africa, we received 22 or 23 young persons into full communion with the church; and these, with a single exception or two, were raised up in the Bible classes. Since I came away, five or seven young persons have been received in the same way, who owe their religious impressions to the schools and to the Bible classes. We have now, by our exertions in the Cape of Good Hope, 1200 children under instruction,—this includes those belonging to all denominations and to the church. This state of things has arisen from the exertions of this society in Africa. We have at least 600 under instruction in the church with which I am connected. We have also a Christian Instruction Society, in which we meet with our Methodist brother, and with Dr. Adamson. Two years ago, we could scarcely get a quorum sufficient to do business, but now a meeting does not take place without twenty or thirty meeting in the society. We have in the little church with which I am connected, between fifty and sixty persons, who are not only employed in teaching, but they divide the whole town into districts,—and there is not a street which is not visited, and where tracts are not given away on the Sabbath-day; and from being a town where, in 1819, there was no appearance of religion, compared with that period, the whole place has now a religious aspect. Nothing but the most important considerations could have removed me from Cape Town. I have never entered my pulpit without my eyes being filled with tears at the thought of what God has done for us. I would impress upon you the importance of schools, and not only so, but of taking up the children at that critical period when they commonly leave the school. This is the way in which you have reason to expect the gospel will be promoted at home, and agents raised up to carry it to the ends of the earth. I agree with the military gentleman, from whose letters extracts have been read, that infant schools will raise up the best Missionaries. We know that there are many instances where children have been made the means of bringing their parents to the knowledge of the truth. Allow me to say, that we stand much in need of your contributions, of your sympathies, and of your aid.

I very much admire the spirit which was lately manifested in favor of the West Indies. I very much admire the readiness with which many came forward to make contributions for the purpose of sending Missionaries to the West Indies. But some of the Hottentots came to me and said, "Have the friends in London forgotten that Africa is a slave country? We have not got Missionaries, and we do not hear of one provided for us. We hear of nothing but the West Indies. We have nearly 40,000 slaves here, and no man seems to think of them in England." However, I have no doubt that they have been thought of, and I have to remind you that we stand much in need of assistance. We have 9000 slaves in Cape Town and the neighborhood. We shall have, in a short time, the means of reaching them, which we have not now. Instruction is to be provided for them, and after you have broken their temporal chains, will you refuse to assist us in breaking off their spiritual shackles? Mrs. Philip writes me, that "we are in such a situation that I have at my own risk purchased a school-room, on which I am to advance 400*l*. You must see what can be done to help us to pay it." This is not to be paid by the so-



1-6] ety. "We have opened another school. Now that the Spirit of God is breathing upon the dry bones, entreat our friends in England to help us with their prayers, that God may clothe them with sinews and flesh." We ask your prayers. All the spirits of the just made perfect were distinguished for the spirit of prayer. Moses prayed, and the sea divided, the flinty rock yielded waters—the sun stood still in Gibeon, and the moon in the valley of Ahi-jah; but Moses is not here to pray for us now. Daniel prayed, and the Lord heard his prayer. The Apostles prayed, and we know how the showers of Divine blessing came on the church at the day of Pentecost, in answer to the prayers of these men; but they do not pray for us now. The prayers of prophets and of patriarchs, like "the prayers of David, the son of Jesse, are ended." Who, then, is to pray for us now? Have we not the same God? The spirits of just men made perfect look down and tell us that there is the abundance of the Spirit with God, and it can only come forth in answer to our prayers to God. Yea, angels would tell us that heaven waits for our prayers and our exertions. Let us then become fellow-workers with God.

#### RELIGIOUS SUMMARY.

Extreme poverty in some parts of Norway causes a paucity of articles that may be almost regarded as necessary to the comforts of life. In some houses the whole stock of utensils are—one large iron pot, an axe, one knife, and a half dozen wooden bowls and spoons. The severity of the climate obliges the people to sleep in their only room that has a fire-place, and in one large bed, like a deal box, into which they all creep: some straw is spread at the bottom, and sheepskins serve for covering. They seem to have scarcely a fixed hour for sleep, but each gets in by day as he finds himself tired. The swampy lands they labor in prevents the women's bare feet, or their miserable remnants of shoes and stockings, from ever being clean; but their tables and what utensils they have are generally spotless. Destitute as they are of every worldly comfort, two or three religious books are to be found in every house. The hope of the weary and heavy laden in every clime is not denied to these poor sojourners in the valley of tears.

The Rev. T. M. Hopkins, of Canton, Ohio, publishes in the Ohio Observer a minute statement of the outrageous conduct of a Catholic priest, the substance of which is as follows: A child having died, the mother of which was a Catholic and the father a Protestant, the clergyman above named attended the funeral, not expecting to officiate, but as one of the audience. The Catholic priest however, unexpectedly, not being present, the father requested Mr. Hopkins to officiate. This was immediately made known to the Catholic priest, who ordered the grave to be filled up, and on the arrival of the procession at the grave-yard they were refused an entrance, and by no entreaties could the priest be prevailed upon to suffer the grave to be re-opened, notwithstanding other members of the same family were laid in that ground, and all this outrage upon the feelings of the bereaved parents at a time of all others rendered the most acute, because a Protestant had in the estimation of this bigot desecrated the deceased child by making a prayer at its funeral. After sufficient delay for the purpose, the deceased was buried in a Protestant burying ground. Such an act requires no comment. The feelings and views it calls up in every breast will be sufficient.

Mr. Henry N. Day, late Tutor in Yale College, was ordained over the Congregational church in Waterbury on Wednesday last. Sermon by Dr. Fitch.

Some years since a slaveholder in pursuit of a runaway slave, finding him in the village of Middlebury, Vermont, where the court was then sitting, seized him and brought him before the late Judge Harrington, of Clarendon, pre-

senting what he considered conclusive evidence of his right of property. The Judge was not satisfied. The master in an angry mood asked him what evidence would be sufficient. *A Bill of Sale from the Almighty*, was the memorable reply of the Judge.

The following resolutions, passed by the West Lexington Presbytery, Ky., show something of the exclusive spirit of Presbyterianism: "Resolved, That the American Education and its affiliated Societies, by their conflicting claims with the General Assembly's Board of Education, are doing more mischief at present than if they did not exist.

Resolved, That the American Home Missionary and the American Education, and their affiliated Societies, be, and they are required to retire forthwith from within the bounds of this Presbytery; and that their agents or the agents of either of them, are hereby forbidden to operate in any way within the geographical limits of this presbytery, for the purpose of aiding the cause of either society; and such agent or agents as shall hereafter act in contravention of the authority of this Presbytery, as expressed in this resolution, shall be considered and treated as acting disorderly, and worthy of the censure of the church.

The Birmingham Philanthropist makes the following candid remarks respecting Mr. Breckenridge's Letter, which we published in our last:

"Mr. Breckenridge has addressed an exceedingly able letter to Dr. Wardlaw, on the national offences and sins of England; to the whole of which charges, as a nation, we can do no other than plead guilty. Let Mr. Breckenridge attack our vices, and we shall thank him, and give him our hearty co-operation; but, when he defends his country's crime, we are his immitigable opponents."

The Irish Presbyterians, of the Synod of Ulster, have decided that unqualified subscription to the Westminster Confession of Faith, is not indispensable on the part of candidates for the Ministry.

The whole catalogue of the dreadful casualties originating from ardent spirits, long and mournful as it is—cannot furnish a more melancholy, more heart rending case, than occurred in this city last week. A laboring man was expected home to dinner, and among other things prepared for him was his usual glass of rum. His only child, a fine little girl about three years old, unperceived by those around, got possession of the glass and swallowed the contents—never thinking, in her childish innocence, but that she might take with impunity what she had seen her father delight to drink so often. As the rum was nearly undiluted, she shortly became insensible, and remained so until relieved by medical aid. This relief was but temporary. In the night she was seized with spasms, so violent that all further medical assistance proved of no avail, and in twelve hours she died, the innocent victim of her father's vice.—*Boston paper.*

From investigations recently made in the lower part of the State of Delaware, it appears that of 3272 families, 623 white and 350 colored families, 973 in all, were without the Bible. The agent found 8108 white adults and 2216 colored adults, 10,324 in all, of whom 1989 white and 1824 colored (total 3813) cannot read.

Of children between the ages of ten and fifteen, out of 1980 white, 913 could not read. Of children under ten, he found 4559 white, of whom only 320 could read. Of 8,596 children, white and colored, under fifteen, only 603, or 1 in 14 was found to belong to a Sabbath-school. In ten months' visiting the agent found 16 Sabbath-schools, 72 teachers, and 603 scholars. Of these in Sabbath-schools he says, sometimes "one-half," "one-third," can read.

A person subscribing himself N. W. Jr. requests that



some one, in every town where there is any manufacture of alcoholic drinks, will ascertain the exact amount of grain consumed, annually, with the name of the proprietor, and transmit the same by mail to him at Vernon, Ct. free of postage? This request to embrace the following states—New York, Pennsylvania, and all the New England States. Communications to be sent as soon as convenient.

In the prevailing dearth of revival intelligence, we are rejoiced to hear that there is some evidence of the special Divine presence in the congregation of Rev. Mr. Griggs, North Haven. Some few are recently indulging hopes, and others are inquiring what they shall do to be saved.

A landlord recently called out to a temperance man at Blackburn, "why —, you are looking yellow with your abstinence." "Yes," said the man, putting his hand into his pocket and pulling out some sovereigns, "and my pocket is getting yellow too."

A Protestant church was built over the very ashes of Voltaire, that great apostle of Infidelity. What a very remarkable circumstance, that he, who cried "Crush the wretch," (meaning Christ,) should have the Gospel of that Saviour he vilified, constantly preached over his grave.

A Protestant Clergyman of Hirschberg in Silesia, was killed in the pulpit. A thunder storm burst over the town on Sunday while he was preaching; the top of the pulpit was suspended from the ceiling of the church by an iron chain—the lightning struck the spire, penetrated the roof, and descended along the chain. The wig of the old man, who was continuing his discourse undisturbed, was seen in a blaze; he raised his hands to his head, gave a convulsive start, and sank back dead in his pulpit.

At a late meeting of the Synod of Philadelphia a resolution was passed unanimously, to raise for the Western Board of Foreign Missions, the sum of \$30,000. Mr. Wilson, a missionary of the Western Board, who has lately returned from his station, after having buried there a beloved wife, advocated the resolution with much feeling, and concluded by offering to the Board, his entire property, amounting to *one thousand dollars*! At a meeting held on the subject of the resolution soon after it was passed, *eleven thousand dollars* were pledged by members of the synod, and at another meeting held in the evening, an individual whose name was not mentioned, obligated himself to pay over the *half of his property* (valued at about \$30,000, making the half about \$15,000,) to the Western Board and announcing the intention of himself and his three children to consecrate *themselves with the remainder of their property* to the cause of missions to the heathen.

Professor Bush, in his remarks at the anniversaries last week, stated one fact in regard to the Koran, which we were not before aware of. It was this: that the Koran maintains the Ptolemaic system of Astronomy, viz that the earth is the center of the universe, and that the sun and the planets revolve round the earth, and the follower of Mahomet was compelled to believe this, or suffer the penalty of eternal damnation. This fact, said the Professor, renders it evident, that the Mahomedan religion contains within itself the seeds of its own dissolution. The light of science will eventually dispel this il-

lusion, and teach the follower of the false prophet, that the Koran has made him believe a lie.

The following extract from the Virginia Times, shows the horrid extent to which the Slave Trade is carried in our own country:

"We have heard intelligent men estimate the number of slaves exported from Virginia within the last twelve months at 120,000, each slave averaging at least \$600, making an aggregate of 72,000,000. Of the number of slaves exported, not more than one third have been sold (the others having been carried by their owners who have removed) which would leave in the state the sum of \$24,000 arising from the sale of slaves.

CARD.—The Christian Public are informed that Rev. Jared R. Avery, Gen. Agent of American Tract Society, for the States of Conn. and Rhode Island, the county of Berkshire Massachusetts, and Western Vermont, has taken up his residence in Hartford Conn. at which place his correspondents will please address him.

#### For the Intelligencer.

An Orthodox Congregational Church, of about fifty members, was organized in Williamstown, Mass. on the first of September. A very impressive discourse was delivered on the occasion, by Rev. Edward Hooker, of Bennington, Vt. Rev. Albert Smith, pastor of the Ist Society, and Rev. David R. Gillmer, of the Presbyterian Church, were present. The members of this Church were amicably dismissed from the parent church, to be formed into a separate communion. May the blessing of Zion's God rest upon this portion of the Redeemer's Kingdom. G. T. R.

ERRATUM.—In the first paragraph of "Thoughts for Consideration," in the last number of the Intelligencer, p. 361, after the word *Society*, the reader is desired to add these words, "Without laws as rules of action."

A Postscript to the Letter from Meriden, came too late for this No. We shall insert it in our next, unless otherwise directed by the writer.

We remark the same of the "strictures" of a Correspondent, on the article in our last concerning the Albanese.

#### MARRIED.

In New York, on Monday, 31st ult. by Rev. Mr. Johnson, Rev. Benjamin L. Swan, to Sarah G. daughter of Mr. Jacob Brinkerhoff, of that city.

In this city, on the 27th ult. by the Rev. Leonard Bacon, the Rev. Thomas Brainerd, editor of the 'Cincinnati Journal,' to Mrs. Mary Whiting, editor of the 'Microcosm,' New Haven.

In this city, on the 6th inst. by Rev. Mr. Bacon, Mr. Ezra C. Rowe, to Miss Francis J. Atwater, both of this city.

#### DIED.

At Milford, Ct. on the 28th ult. Mrs. Elizabeth Bull, widow of the late Jireh Bull, aged 58.

At Hudson, N. Y. on the 31st ult. Abraham A. Van Buren, Esq. brother of the Vice President, and Surrogate of Columbia County.

At Wethersfield, 27th ult. Miss Julia Stillman, aged 39, daughter of Maj. Joseph Stillman.

At Westport, Rev. Henry R. Judah, aged 42.

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